THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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EDITED BY

J. Breckinridge & J. C. Harrison.

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For the Luminary.

OF SIMPLICITY.

"Simplicity is the great friend to Nature," says Stern; "and if I could be proud of any thing in this silly world, it would be of this honest alliance."—Indeed it is a pity that men will not attend to Nature more than they do. —But the *Painter* neglects Nature—and produces a miserable affair, in the place of an interesting picture.—And the *Poet* neglects Nature—and gives you what alone—can produce disgust.—And the *Preacher*, aye, even the *Preacher of the Gospel*, neglects Nature—and therefore fails to please, to interest, to pursuade his hearers, in the great matter of the salvation of their souls.

Art is very well in her place. But Art was intended to adorn, and to improve—Nature; not to usurp her place. —*Men* cannot *create*. They only can, in some small measure, improve upon that which is already *made* to their hands. When they go out of their place in this respect; they seem to be guilty—we might almost say of audacity; and their rashness, it likewise seems, is almost ever punished, by the *disgust* of those whose admiration they appeal to.

We will not here of course, be understood as bringing forward *Nature* as a *Goddess;* as a something to be worshipped in the place of God by men —It is not our intention to blaspheme.—There are, however, two or three *characters*, upon whom we would remark, as erring from the simplicity of Nature—and to whom we would humbly recommend some change of their course.

1. *The wily politician*.....He considers *not*, in framing his schemes—what will be suitable to *Human Nature in general*—what will suit the *particular People* amongst whom he is labouring. His theories have been formed in his closet; and with a view to what he *imagines* of mankind, rather than to what he hath *learned* of them. The plan he brings forward is such as none will bear with: men will either scornfully reject it at once—or else they will discard it after a little trial, *because, it does not suit* their character and condition.—It was well advised by the immortal *Patrick Henry*, to a politician who studied *books*, and forgot men—that he would look somewhat more to *another* source for that *information*, which, to be useful, must be *practical*.....As an evidence that *mere theory* is worse than useless in the political world, let us recollect the plan formerly proposed, and sometimes *acted on* in our own Country—the plan of *abandoning* the *Highways of Nations*, and of shutting ourselves up like the Tortoise, in our own shell. This plan did not suit *our* people; it did not suit *any* people. It was the *dream* of a *great man*, we own—but of a man who would have been far more useful

in his generation, had he looked less to that *false Philosophy* which Voltaire and Reausseau were wont to appeal to, and more to the Common Sense by which the "Father of his Country" was guided.—We heartily respect, for many things, the character of the man we allude to; but could as heartily wish —that he had been less of a dreamer.

2. *The hair-brained speculatist in Science*.....This character looks not upon things as God hath ordered them. He undertakes, on the other hand, to make out a Creation of his own—such an one as would be worthy of *his* high powers of speculation. He scorns the earth he walks on—the *Nature* which is ours; and he must need frame "a new earth," and a new Human Nature, for his own purposes.—Such a character reminds one of *Esop's Stag*—admiring his *horns* and despising his *legs*—as the members were reflected by the brook he was looking into: A dream from which he is presently awakened by the huntsman and his dogs—demonstrating to him, the importance of the members that will carry him in flight, and the *comparative un*-importance of those which will but *hang* him, as he would make eager way through the thick forest.....Such a *Philosopher* (if we dare thus pervert the word) may frame as many frail theories as he will about *Skulls*, or about man's *super-human Nature*: but he is at last no better than a *dreamer;* and his schemes but serve, while men are weak enough to *regard* them, to withdraw their attention from whatever is solid, important, and useful.

3. And last. The INGENIOUS PREACHER of—*what he calls—the gospel*.....He forgets to apply to the word of God, the principles of Common Sense. He gives his *metaphysic*, or whatever you choose to call it—in the place of *the gospel of Jesus*.—He loses sight of those grand matters of the Revelation of Heaven—the fall of man—man's essential depravity—and justification, and sanctification, through Jesus' atoning blood; and in the place of these awful *realities*, he amuses indeed, but misleads pedants, and destroys his hapless hearers.....We would not now be understood as alluding to *individuals*, but as unfolding a *principle* (so far as is applicable to *them*) for the advantage of those who have taken it upon them, to instruct in holy things.—They should beware how they *guess*, sport, and theorise—with the things that came from God, and are intended for the redemption of a lost world!

In regard to all the personages we have brought up, it is much consolation that there is enough of *good sense* amongst men to detect and expose them —though we mast lament that such detection, and such exposure often fail to come—until the miserable theorist hath "destroyed much good" among his fellow men.—It is matter of *great* consolation with us, that these *ingenious* gentlemen can derive but *little* consolation from the following lines of a Roman Poet—

"Nitor in adversum;
"*Non aliter*, quam qui adverso vix flumine lembum—
"Remigiis subigit, brachia si forte remisit,
"Atque, illum in præceps prono rapit alveus amni."

VERSION.

Not unlike me, when thick'ning ills I brave,
Is the toss'd rider of the torrent wave:
If he, by chance, relax the rapid oar,
Against the surge he drives his barque no more;
But the rude stream will all his hopes deride,
And hurl him headlong on its downward tide.

X. Y.

——0:0:0——

A soul may truly go to Christ, though with a trembling heart; and may truly receive Christ, though with a trembling hand.—*Pike and Hayward.*

From the Missionary Herald.

BRIEF REASONS FOR MISSIONARY EFFORT.

[CONTINUED FROM PAGE 324.]

9. Within a few years past, there has been a vast increase in the number of fields already open for missionary labor. The course of things seems changed in this respect. Formerly it was difficult to obtain a hearing from any tribe of heathens; now many tribes stretch out their imploring hands, and utter the importunate cry, *Send us teachers; proclaim to us the message from God.* There is no doubt, that good men can find employment among the heathen, as fast as they can be sent forth. Schools can be established, as fast as the teachers can be furnished. Bibles, school-books, and tracts, can be printed and disseminated, as fast as the funds can be supplied. There need be no apprehension, that too abundant resources will be placed at the disposal of missionary societies. Here it should be added, that the variety of operations is so great, that no benevolent man can help finding some object, with which he will be peculiarly gratified. Does he delight to behold the messenger of God, having burst through the barriers of a strange language, wave his hand to a concourse of heathen auditors, and make known to them, in their own tongue, that proclamation of mercy, which brought the angels down from their celestial habitations? Let him turn his eyes to Bombay, to Ceylon, to the Sandwich Islands, to the American forests. Does he contemplate with pleasure multitudes of children, rescued from hereditary ignorance, placed in schools where the sublime truths of the Gospel are taught and the gross and ridiculous fictions of their mythology exploded? Let him visit Bombay and Ceylon. Or does he imagine to himself, as a delightful picture,, could it be realized, the infant savage taken by the hand of benevolence, and reared into the industrious citizen, the intelligent friend, the enlightened patriot, the well instructed Christian? This process he will find to be going on, as a matter of fact, and his own contribution may easily help it forward. Is he fond of reading? and does he regard the press, as a mighty engine, by which, under the favor of God, the face of the world is to be changed! He is reminded that mission presses at Bombay, the Sandwich Islands, and Malta, are issuing school-books and tracts and may continue to issue them, till all the children in the countries with which these missions may hold intercourse, shall possess ample means of intellectual and moral improvement.

10. Exertions for the benefit of the heathen have a powerful tendency to promote religion among ourselves. This has been most amply proved, in the course of Divine Providence, and needs no illustration.

11. We have sent abroad some of our most beloved countrymen, and countrywomen, who have cheerfully undertaken to bear the burden and heat of the day. Shall they be deserted? Have we not bound ourselves by the most sacred pledges to sustain them in their labors? Shall these pledges be forgotten? Shall we not rather rekindle the zeal of our absent brethren by the alacrity of our own services? and enable them to increase their efforts by sending them powerful and often repeated reinforcements?

12. We pray, *Thy kingdom come.* To repeat this prayer, and withhold countenance and aid from the only means, by which the kindom of God will be generally established among men, is a glaring inconsistency and may be expected to provoke the displeasure of our heavenly Father.

13. The example of missionaries, who have finished their course with joy, impels to action. What would be the advice of Elliot and Brainerd, of Swartz and Martyn, of Johnson and

Ward? They knew by actual residence among pagans, how awful a calamity it is, to be without God and without hope in the world. Their conduct spoke the language of their hearts. They thought no object too dear to be abandoned, that they might themselves preach the Gospel to the heathen.

14. The example of the Apostles brings us to the same conclusion. Not a single reason can be assigned, why Paul should have submitted to so many toils and dangers, for the sake of making known the will of his Lord, which does not oblige the ministers of the present day to encounter similar toils and dangers for the same glorious end.

15. The example of One, who was greater than the Apostles, comprises within itself the force of a thousand arguments. His labors, during his personal ministry, were those of a missionary to the house of Israel; and, in this character, he went about doing good, and manifesting his glory to the people.

16 When the same Divine Personage had finished the work of Redemption, and had risen from the dead, He gave this parting injunction to his followers, *Go ye into all the world, and preach the Goepel to every creature*;—a command not limited to any age or nation, but binding till it shall have been absolutely and perfectly obeyed.

THE JEWS.

Extracts from the Sixteenth Report of the London Society for Promoting Christianity among the Jews.

[CONTINUED FROM PAGE 325.]

"Proceeding up the Mediterranean, your Committee rejoice to report the formation of a Society for the spiritual benefit of the Jews, in the island of Malta. The avowed object of this Institution is to form a centre of union and communication between Asia, Europe, and Africa, for all purposes and plans in connection with the conversion of Israel. In reference to this object, the Secretaries of the newly-formed Society write, 'As a centre of communication and correspondence, Malta affords advantages so peculiar, that the Committee would fain look for some beneficial results from their future labours. These must of necessity chiefly arise out of circumstances; and for the present their object must be, to obtain all possible access to the scattered Israelites so numerous in Palestine, in Egypt, and the northern coast of Africa, by means of the Scriptures and other books, which it may be found expedient or practicable to disseminate among them. They also hope to maintain a Depository of necessary books, and to have it in their power at all times to facilitate the communications between Jewish Societies and their Missionaries in the Mediterranean.'

"Your Committe will notice the proceedings of the converted Jew, Mr. Wolf, who, it will be recollected, set out from Malta, in the beginning of last year, on a second visit to Jerusalem, accompanied by the American missionaries, the Rev. Messrs. Fisk and King, having spent about three months in Egypt, preaching the Gospel to Jews, Mussulmen, and Christians, and distributing, by sale or gratuitously, 300 copies of the Scriptures, and 3,700 Tracts, they reached the Holy City, after a fatiguing journey across the Great Desert, the latter end of March.

"Mr. Wolf's reception among his brethren, on this his second visit, was truly gratifying. The learned doctors, with whom he had so freely discussed during his former residence there, welcomed him with great cordiality, and, some difficulty having arisen in procuring him lodgings, one of the chief Rabbies himself had a house

provided for him, in the Jewish quarter, upon Mount Zion.

"He soon had reason given him to believe that his former labours in the Jewish metropolis had not been in vain. In a letter, dated Mount Calvary, June 21, he writes: 'There is now at Jerusalem, by God's grace, a feeling and a spirit of inquiry excited among the Jews, even according to the confession of the Rabbies, which never existed among them before' He spared no pains to improve these encouraging appearances, conversing freely with all who came to him; furnishing New Testaments and Tracts to all who desired them; reading, praying, with such as appeared to be in earnest, by night and by day; and exposing, boldly yet meekly, the sophistries and absurdities of the Talmud, in the presence of its devoted admirers. He thus speaks of his proceedings, with characteristic simplicity and humility, in a letter to Dr. Naudi of Malta: 'You will, by this time,' (Mr. Wolf wrote on the 22d June last, from Jerusalem.) 'have heard of the kind reception I met with among the Jews at Jerusalem; I lodged among them, and was engaged in preaching to them the Gospel from morning to night, and often all night, the Lord be praised for it. I have at this time more confined myself to labouring among the Jews than I ever did before. The Lord enabled me, besides this, to preach to them the fullness of the riches of Christ, more clearly than I ever did before.' In order to qualify himself more fully to meet the unbelieving Jews on their own ground, he engaged a learned Polish Rabbi, who professed himself a secret believer in Christianity, to point out to him such parts of the Talmud, and of other Jewish writings, as may be made use of most effectually in combating the opinions of their doctors. And he derived considerable advantago from the knowledge he thus acquired, in subsequent discussions with his opponents.

"Your Committee have received the fullest confirmation of Mr. Wolf's own account of his labours, and of the encouragement which attended them, through the medium of the American missionaries already mentioned. In a letter, dated a few days after their arrival at Jerusalem, Mr. King writes: 'Mr. W. was well received by his brethren the Jews, among whom he labors with unabated zeal from morning till night.—*Sometimes he sits up nearly the whole night, in reading with them out of Moses and the prophets,* and out of the Talmud. This I regret exceedingly, as it must soon injure his health materially, and if persisted in, deprive the Christian world of one of its ablest missionaries to the long-lost and despised people of the seed of Abraham."

"From Antoura, Mr. Wolf went ,the latter end of last October, to Damascus, where he was met by the sad intelligence that the chief minister of the Pacha, (who was a Jew,) together with the high-priest, and upwards of twenty of the principal Jewish inhabitants of the city, had been thrown into prison and required, under penalty of death, to pay the enormons sum of 40,000 burses into his treasury.

"Mr. Wolf's description of the state of things at Damascus is characteristic and deeply affecting. 'I went,' says he, 'this afternoon, into the Jewish street. It was an awful sight to see weeping women, crying children, old men trembling and praying—in short, I felt what it is to see a whole congregation in mourning, and in a silent mourning and sorrow. The men did not dare to express the sorrow of their hearts, lest it might cost them their heads; but still it was greatly aud visibly manifested. They told me the number of respectable Jews put in prison amounted to twenty-four. I shall go to-morrow (Deo Volente) into the Jewish street and distribute the word of God, and write upon the title-page the

words of the prophet, 'Comfort ye, comfort ye my people.'

"There is reason to hope that this period of consternation and distress may have proved, through the providence of God, a season of much spiritual benefit to the Damascene Jews.

India.—"Your Committe continue to receive pleasing accounts of the state of the Jewish schools at Cochin. The Madras Corresponding Committee write respecting them;—

" 'Under the blessing of God, we have the asurance of the Jews paying every attention to our endeavours to aid and assist them. Nothing can exceed the willingness of both White and Black Jews to come forward with their children for instruction.'

"They mention also that they had received a very satisfactory representation of the state of the schools, and of the reception which Mr. Sargon, the superintendant of them, met with among the Jews, from the Rev. Henry Baker, one of the clergymen employed by the Church Missionary Society on that coast.

"Mr. Baker says, 'I am happy in being able to give you a pleasing account respecting the schools under Mr. Sargon's direction at Cochin.

"It was hinted in the last Report, that Mr. Sargon had made a discovery which was likely to lead to some interesting disclosures respecting the "Beni-Israel,' or descendants of the Ten Tribes. Since that period he has been directed by the Madras Committee to pursue his investigations on this interesting subject; and, for this purpose, he visited Cannanore, a town of the interior, where they were supposed to reside. The result of his inquiries is thus stated by Mr. Jarrett, the Secretary of the Committee:

" 'I come now to Mr. Sargon's visit to Cannanore, with whose information we have every reason to be satisfied. The following important particulars, among others, are stated:—1st. These people in dress and manners resemble the natives so as not to be distinguished from them, but by attentive observation and inquiry. 2d. They have Hebrew names of the same kind, and with the same local terminations, as the Sepoys in the 9th Regiment Bombay Native Infantry. 3d. Some of them read Hebrew, and they have a faint tradition of the cause of their original exodus from Egypt. 4th. Their common language is the Hindoo. 5th. They keep idols and worship them, and use idolatrous ceremonies intermixed with Hebrew. 6th. They circumcise *their own* children. 7th. They observe the Kippoor, or great Expiation-day of the Hebrews. 8th. They call themselves 'Gorah Jehudi,' or White Jews, and they term the Black Jews 'Collah Jehudi.' 9th. They speak of the Arabian Jews as their brethren, but do not acknowledge the European Jews as such, because they are of a fairer complexion than themselves. 10th. They use the same prayer as those of whom we have heard, namely, 'Hear, O Israel, the Lord our God is one Lord,' Deut. 6. 4th. They have no Cohen, (priest,) Levite, or Nasi, amongst them, under those terms, though it appears they have elders and a chief in each community, who determine in their religious concerns. 12th. They expect the Messiah, and when he comes, that they will all go to Jerusalem: the time of his appearance, and their return, they think, will soon arrive; at which they would much rejoice, since at Jerusalem they would see their God, worship him only, and be dispersed no more!'

"Mr. Jarett remarks, on the preceding communication, 'I think it ss fair to conclude, that Mr. Sargon's account of these people is sufficient to prove them 'Israelites,' and not Jews of the two tribes and a half: and to distinguish the race as well from the White Jews, as the Black Jews at Cochin; and that

it does not consist of a bare description of a people observing certain Jewish customs, but contains evident marks of such as have descended from the parent stock at one time or other, and probably, from all the circumstances, we may safely include them among the offspring of the long-lost ten tribes. Conceiving them, however, to be 'Israelites,' their idolatrous practices are evident: they invoke Ramah, (which is only another name for the Indian Camah,) the deity of love; and although while performing their idolatrous ceremonies they call upon Jehovah, the God of Israel, yet their idolatry is sufficiently marked by the existence of the idol among them, to fulfil the prophecy of Moses, the man of God, (Deut. xxviii. 64.) who denounces the judgments of the Lord against them; 'The Lord shall scatter thee among all people, from the one end of the earth to the other; *and there shalt thou serve other gods, which neither thou nor thy fathers have known, even wood and stone.*'

"Mr. Sargon ascertained, likewise, that there were considerable numbers of these people living in other places, not far distant from Cannanore, respecting whom it is probable that further researches will be made, under the direction of the Madras Committee.

CALCUTTA BAPTIST MISSIONARY SOCIETY.

The annual meeting of the Calcutta Baptist Missionary Society, was held at Calcutta on the 22d June last. The following extract is from the Record of the proceedings.

"The 6th Report, at the suggestion of the Chairman, was read by the Rev. J. Lawson, which seemed to give the greatest satisfaction to the numerous assemblage; indeed the contents were so cheering to the cause of missions in general, and the various facts detailed were so interesting, that they could not be heard but with the deepest sentiments of gratitude to Him in whose hands the prosperity of such undertakings rests, and who will never allow them to fail.

After the reading of the Report, the Reverend James Hill, of Union Chapel, rose. It is totally out of our power to do any thing like justice to the eloquent and impressive address which this gentleman made. He commented generally upon the subjects treated of in the report and encouraged the Meeting to persevere in their efforts for the diffusion of Christian knowledge in India, —he stated some facts regarding the conversion of two Brahmins in the Upper-Provinces, which he said was but an earnest of the success which he hoped would follow.

"The Rev. J. Mack, of Serampore, stated that the success attendant upon the efforts of the Baptist Missionaries in India, had of late afforded sufficient proofs to silence those who with the Abbe Dubois contended, that it was totally impossible to convert a Hindoo woman. He mentioned his attendance upon the death-bed of a Hindoo female in the vicinity of Serampore, who for true piety and reliance upon the merits of her Redeemer, was not surpassed by any person within his knowledge. He noticed also the strong fact of no less than 23,000 tracts having been distributed by himself and his coadjutors, among the crowd that resort to Serampore, during the late festival of Ruth Jattra, and he did not remember to have seen any of them thrown away or lying about the streets. Another fact, and this would be the last which he would mention, was that schools for Hindoo females of all ages, had been established in Calcutta and its vicinity, at Serampore, Chinsurah, &c. at Dacca, Burdwan, Chitagong, Benares, Orissa, Allahabad, Dinapore, and even at Delhi. This spoke for itself."

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OBSTACLES IN THE WAY OF A REVIVAL OF RELIGION.

"Let us examine our hearts, whence are the issues of life. How are they now--and how have they been, for days, and months, and years? Have you not been cold in your affections; and inordinately attached to the world? Have you not indulged in pride and sensuality; become greatly hardened --awfully alienated from God, and his holy service? Have you not lost a tenderness of conscience in the duties of religion; a concern for the glory of God, and the salvation of perishing sinners? Have you not lost the spirit of prayer, if not the form? Been unfaithful, and hypocritical, both in the worship of the closet and the family?—uttering an empty form of words, without proper desires?—attempting the duty, not as a privilege and delight, but as a task, imposed by conscience to maintain some degree of consistency—some satisfaction with yourselves, —and a feeble hold of tbe fragments of your shattered hopes? Have you not insensibly yet rapidly slidden into a sinful conformity to the world, and so united with the impenitent, and conformed to their habits, that the most observing beholder, ignorant of your profession, would be unable to distinguish you from the more decent part of the unbelieving world. Has not your conscience become so stupid, that sin has in a great measure lost its turpitude, and holiness become divested of its attractive beauty? Are there not certain sins, once dreaded and shunned, which you now commit; and certain duties, once conscientiously performed, that you can now, with little remorse, habitually neglect? Have you, dear brethren, conscientiously kept the holy Sabbath; not allowing improper thoughts, reading, conversation, or employment? Have you been faithful, in the daily, devout reading of the word of God? Have you indulged in no insufficient excuse, for neglecting the public worship of the sanctuary? If you have been punctual in your attendance, have you been careful to come with prepared hearts? Have not your thoughts been vain and wandering; your minds formal, undevout, and even trifling? If you have been attentive to preaching, have you not been forgetful hearers of the word; and found yourselves unprofited and barren? Have you been faithful in all relative duties, especially in the religious education of your children? Have you been attentive to the peculiar duties of professors; and enjoyed the presence of Christ at his table? Have you been consistent towards each other; not indulging in slander; ill will; party spirit, or revenge: but cherishing the most cordial Christian affection? Have you been punctual in attending religious conferences, and meetings for prayer; those which have been publicly appointed; and especially that highly interesting and important stated meeting, *the monthly concert of prayer?* How stand your consciences, in relation to *charity?* Have you contributed to the treasury of the Lord, according to your abilities in the various calls of charity, for the spread of the gospel, which distinguish the present day? Have you given cheerfully or grudgingly? But I will not prolong these humbling inquiries. I have no disposition to reproach or give pain. My only wish is to convince and reform—to assist you in removing stumbling blocks, and preparing the way of the Lord. Let us, individually, examine our ways; and, if faithful to ourselves, I doubt not, that the exercise, however unpleasant in itself, will be salutary and profitable; for it is a necessary preparation for obeying the call of Christ. We shall then, clearly see, and deeply feel, that the work to be done, is great; requires our united exertions, and is so urgent, as to admit of no delay. We must take heed, that we do not retain an evil heart of unbelief; lest we ex-

clude ourselves from the blessing. The duty is solemn and momentous. This is the alternative presented: whether we shall continue in an obstinate course of backsliding; an accelerated departure from God; or, shall receive a gracious visit from the King of Zion: be awakened from the slumbers of spiritual death; caused again to rejoice in God; and again be owned and purified, increased and blessed by the presence of the great Head of the Church.

Shall our unconverted children, whose souls ought to be as dear to us as our own; our neighbors, friends, and social connexions, and the whole multitude of sinners around us; be awakened; converted to God; made useful and happy in this life; and finally received to heaven? Or,

By our criminal stupidity and neglect, shall they persevere in hardness to fill up the measure of their iniquities; and soon go down to hell with all the guilt of their sins upon their heads?

This is our only alternative. O my brethren, I am overwhelmed and crushed with the weight of the subject, and the awful responsibility, which, at this critical and momentous period, rests upon us. Who has words to express, or powers to conceive of their magnitude? No wonder that the united call of Christ and his redeemed people, should be thus solemn and importunate. No wonder that every awakening Christian should shout in the ear of his sleeping brother, *Cast ye up—cast ye up—prepare the way—take up the stumbling block.*

[*Dr. Lee's Sermon.*

WESLEYAN METHODISTS.

The eighty-first Annual Conference of the Wesleyan Methodists, was held in Leeds, England, in July last. Upwards of 360 preachers were present. The meeting was rendered peculiarly solemn by the sudden death of the Rev. Miles Mertendale, while attending the Conference.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, DECEMBER 8, 1824.

The following interesting, but spurious letters, have already been given to the public in an English edition of Eusebius, and in the Archbishop of Canterbury's prefatory discourse to his translation of the Apostolic Fathers. In some parts of England the common people regard the letter attributed to Christ as genuine, and have it framed in their houses, with the picture of the Saviour above it. It is true that our divine Master excited great attention abroad as well as in Judea, by the fame of his wisdom, benevolence, and miraculous power. And it is very likely that Abgarus may have heard of Jesus, and desired to share the benefits of his divine mission. But the remarks extracted below, from Jones's method of settling the canonical authority of the New Testament, very satisfactorily prove that this letter attributed to Christ, is a forgery.—It would give us pleasure to publish the original Greek for the eye of those who may desire to inspect it—but we have no type of that language.

"There is now extant a letter under the name of Christ to an Arabian king, which, translated out of Syriack into Greek, is preserved in the writings of Eusebius. It has been esteemed by many learned men after Eusebius to be truly genuine, and consequently must be one of the most valuable and ancient monuments of the Christian religion. It deserves therefore a very strict enquiry, which I shall attempt with all the brevity and clearness I can; and in order to that, first produce the *letter itself*, with *that of Abgarus to our Saviour*, which occasioned it, or to which it is an answer.

A copy of a letter written by King Abgarus to Jesus, and sent to him by Ananias, his footman, to Jerusalem.

Abgarus, king of Edessa to Jesus the good Saviour, who appears at Jerusalem, Greeting. I have been informed concerning you and your cures, which are performed without the use of medicines and herbs. For it is reported, that you cause the blind to see, the lame to walk, do both cleanse lepers, and cast out unclean spirits and devils, and restore them to health who have been long diseased, and raisest up the dead: all which when I heard, I was persuaded of one of these two, viz. either that you are God himself descended from heaven, who do these things, or the Son of God. On this account therefore I have wrote to you, earnestly to desire you would take the trouble of a journey hither, and cure a disease which I am under. For I hear the Jews riducule you, and intend you mischief. My city is indeed small, but neat, and large enough for us both.

The answer of Jesus by Ananias the footman to Abgarus the king.

Abgarus, you are happy, forasmuch as you have believed on me, whom you have not seen. For it is written concerning me, that those who have seen me should not believe on me, that they who have not seen might believe and live. As to that part of your letter, which relates to my giving you a visit (I must inform you,) that I must fulfill all the ends of my mission in this country, and after that be received up again to him who sent me. But after my ascension I will send one of my disciples, who will cure your disease, and give life to you, and all that are with you.

ARG. 1. The Epistles and History of our Savionr and Abgarus are spurious and Apocryphal, because they *are not referred to, or mentioned, either in the now received Gospels, or by any writer or writers of the three first centuries after Christ.*

ARG. 2. I argue against this Epistle under the name of Christ, that it was a spurious piece, because *even after the publication of it by Eusebius, it was universally rejected.*

ARG. 3. The Epistle under the name of our Saviour to Abgarus is apparently spurious and Apocryphal, inasmuch as it relates *that to have been done by Christ, which could not possibly have been done till a considerable time after Christ's ascension.* The instance which I assign of this is, that in the beginning of the Epistle *a passage is cited out of St. John's Gospel,* which was not written till a considerable time after our Lord's Ascension: the words are, *Abgarus, you are happy, forasmuch as you have believed on me whom you have not seen;* for it was written concerning me, *That those who have seen me should not believe on me, that they who have not seen might believe and live.* This is a manifest allusion to those words of our our Saviour to Thomas, John xx. 29. *Blessed are they who have not seen, and yet have believed.* I conclude therefore, that, seeing the Gospel of John was wrote long after Christ's ascension, this Epistle could not be written by Christ, and consequently is to be judged Apocryphal.

ARG. 4. It is no small evidence of the spuriousness of this Epistle under the name of Christ, that *Christ is made therein to defer the curing of Abgarus, till after his ascension one of his Apostles should come and do it;* for

(1.) *Christ always immediately cured those who made believing applications here* to him, as Abgarus is said to do.

(2.) *It would not be much satisfaction to Abgarus to be told of a cure to be wrought in an uncertain time to come,* which consequently must shock his faith which he is supposed to have; and therefore Christ would not write after this manner, when he could with one word speaking have performed the cure, and so not only established, but increased his faith.

ARG. 5. *The account of our Saviour's ascension in the Epistle seems to be a further proof of its spuriousness.* It is there twice mentioned in very plain terms; but in the whole history of the Gospels we do not find above one or two, and those very obscure intimations of this event before our Saviour's resurrection. There follows therefore one or other of these absurdities hereupon, viz. either that *Abgarus was more acquainted with this doctrine than Christ's constant Apostles and companions were*, or else, that *Christ was willing he should be so*; or if not, *that he wrote to him that which he could not possibly understand;* each of which being contradictions to known fact, prove the Epistle to be Apocryphal."

YALE COLLEGE.

The friends of Religion will ever rejoice in the prosperity of this Institution. Amid all the changes and struggles and multiplying of colleges, old Yale stands like a house that is built upon a rock. Its beauty and order and harmony, were never more pleasant. or promising, More than a hundred have been added to the different classes in college the present session, besides the accessions to the Theological and Law Schools, and the Medical College.

Rev. JEREMIAH DAY, S. T. D. LLD.
PRESIDENT.

10 PROFESSORS.

8 TUTORS.

STUDENTS.

Seniors, in College,	70	
Juniors,	110	
Sophomores,	93	
Freshmen,	76	
Undergraduates		349
Theological Students,		17
Law Students,		16
Medical Students,		80
Total,		462

Rel. Intel.

ANDOVER THEOLOGICAL SEMINARY.

FROM the Triemial catalogue of the Theological Seminary at Andover, just published, it appears that the whole number of young men who have completed their education at that institution from its establishment in 1809 to the present time, is 355. Of this number there were from

Yale College,	83	Union,	9
Dartsmouth,	53	Bowdon,	9
Middlebury,	53	Princeton,	8
Williams,	48	Burlington,	4
Brown,	24	Jefferson, (Pa.)	1
Harvard,	20	Glasgow, (Scot.)	1
Hamilton,	10		

The remaining nine were not educated at any college.

Of the whole number, 165 are marked in the catalogue as settled ministers in different parts of the United States, eight as professors in our colleges, 25 as missionaries in foreign counties and among the American Indians, and 24 as missionaries to our destitute settlements. The residence and occupation of the ramainder, were principally unknown to the compiler of the catalogue.

PRINCETON THEOLOGICAL SEMINARY.

We would notice as matter of thankfulness, the prosperity of the Theological Seminary at Princeton,—particularly, that by the liberality of some of our people, especially of a few individuals in the cities of Philadelphia and Baltimore, the sum of $18,500 has been raised for the endowment of our Professorship, in that institution;—leaving a balance of $6,500 to be raised to complete the endowment,—which, we hope, will be accomplished before the meeting of the next General Assembly.—*Synod of Philad.*

We are glad to be able to state, from unquestionable information, that Benjamin Smith, Esq. of Elizabethtown, N. J. who died on the 23d inst. has bequeathed $2,500 to endow a

scholarship in the Theological Seminary at Princeton.—*Christian Adv.*

COMMENCEMENT.

Jefferson College, Pa.—The annual commencement of this institution took place on Thursday the 30th Sept. Seventeen were admitted to the degree of A. B.

The degree of D. D. was conferred on the Rev. James Ramsey, and Rev. Samuel Martin, of York co. Pa.

From the Christian Spectator.

REVIVALS.

Extract of a letter from Mr. Israel Douglass, of Leyden, Lewis county, New-York.

On the first of May, the revival was powerful. On the 5th of May, six were baptized in the likeness of Christ's death. Meetings were frequent. Two or three at the same time in different parts of the town. Since May commenced, to Sept. 15th, one hundred and twelve have been added to this church by baptism, and ten or twelve by letter. A number more, who have hopefully experienced a change by the grace of God, we expect will follow the "Redeemer in the blessed humble way."

More than a hundred have been baptized and added to the churches in this county north of Leyden.

The following extract of a letter from a minister of the Gospel who witnessed what he relates, may be interesting to the friends of Zion. The letter was dated October 7th.

"In Salem, Mass. God is in very deed pouring out his spirit. It is principally among the young. In the evening of the 18th ult. I attended a union prayer meeting. The house was crowded and solemn; a death-like stillness prevailed. It was evident from the appearance both of saints and sinners that God was present. The next morning before sunrise, people were seen flocking together to a prayer-meeting from every direction. Monday about sixty male inquirers assembled anxiously desiring to know what they must do to be saved. Some of these however, were new converts, hoping in the mercy of a crucified Redeemer; others were under awful apprehension of an eternity of misery to which they were exposed. The next evening 160 or 200 females came to the same place with the same inquiry." *Ib.*

SALISBURY, Mass Oct. 27.

The blessed Lord is pouring out his holy spirit in Salisbury and Newbury. About twenty souls, we trust, have received remission of sins, and found peace in believing. The work is still progressing—*Z. H.*

REVIVALS IN BOWDOINHAM BAPTIST ASSOCIATION.

Extract from the Cor. Secretary, adopted at the Session Sept. 22 and 23.

The LORD has appeared in his glory, during the last year, to build up Zion, in several of the churches composing this body. For several years past, we have had reason to mourn and lament the great declension of Religion among us. But few Revivals were enjoyed, of course but small additions were made to the number of members in any of our Churches, while the diminution, occasioned by deaths continued to increase.

We again appointed a special Fast; and behold the set time to favour Zion came.

The Lord heard Ephraim bemoaning himself, and his tender compassion was excited. He heard the voice of our supplications and has sent a gracious answer of peace. In no former year, perhaps, have there been enjoyed so many and such powerful Revivals of Religion within the bounds of the association, as during the year past. And

we feel it a duty, which we owe to God and to our brethren, to acknowledge, with unfeigned humility, gratitude, and holy joy the exhibition of the great goodness of our heavenly Father to this portion of his heritage.

In Sidney, Readfield, Winthrop, Hallowell, Bowdoin, Lisbon, Livermore and Jay, the good work of grace has been truly powerful and glorious. Backsliders have been reclaimed, saints refreshed, and may sinners hopefully converted to God.—And on several other churches belonging to this body a few mercy drops have fallen, which we fondly hope and fervently pray, may prove the commencement of an abundant shower of grace.

The whole number added by *baptism* to the several churches within the bounds of this Associatiou, during the past year, is 458; 14 have been *restored;* 131 received by *letter;* 141 *dismissed;* 49 *excluded*, and 22 *died*, making the *net increase* 375; whole number belonging to the body 2892. One church has been formed within the limits of the Association, the past year, and admitted into our number the present session.

Brethren, pray for us that the good work begun among us, may continue, increase, and spread till all our churches shall be blessed with the copious effussions of the holy Spirit; many new churches formed, and the Redeemer's kingdom greatly enlarged; Yea till the knowledge and glory of God shall fill the whole earth.

Our session has been unusually pleasant, unanimity and christian fellowship enjoyed; the prayer meetings, each morning at sun rise, well attended, and the religious exercises throughout the whole have been uncommonly spiritual and edifying. [*Baptist Magazine.*

MARINERS CHURCH.

A New building, the area of which is 75 by 62 feet, has lately been erected in Philadelphia, and dedicated as a place of worship for mariners. On the first sabbath it is supposed that as many as twelve hundred persons were present. The greatest solemnity and decorum was observed by this interesting audience, during the services, which were performed by the venerable Pastor of the congregation, the Rev. Mr. Eastburn. *Rel. Intel.*

From the Christian Spectator.

To those who have watched the prevailing taste and habits of the age, the utility of such a work as the Christian Spectator has been at no period, more apparent than at the present. While they have rejoiced to see numerous publications springing up to diffuse religious intelligence through every part of our country, they have also been concerned to notice an increasing thirst for *news*, and a general habit of loose, desultory reading, calculated to cherish a kind of superficial piety, and to create a distaste for those deep, practical subjects, which are "profitable for doctrine, for reproof, for correction, for instruction in righteousness.

But these are not the views with which we wish *chiefly* to impress our readers, and the friends of truth generally. Unhappily, we have a stronger argument—a higher claim upon their patronage. The present age is not more remarkable for the multitude of its religious periodical works, than for another class of publications which have risen up to disseminate error. In proportion as the followers of the Redeemer have, recently, been awakened to the great subject of spreading abroad his gospel, its declared enemies and its insidious friends have been excited to an effort, equally vigorous, systematic, and constant, to assail it in all its fundamental and peculiar doctrines. And while newspapers, and pamphlets of a humbler class, which by monstrous caricatures libelled with the names of great and

good men—names remembered only with the Reformation—while these are scattered with a gratuitous hand, at the doors of cottages, by the way side, and in the bar-room to mislead the ignorant, the fountains of learning have been poisoned, and the vague and unsettled doctrines of philosophy, "falsely so called," are going forth with the all-pervading spirit of literature, among the higher classes of the community, to produce their baleful effects wherever the refinements of education and taste have opened a door for their reception.

The Church Missionary Society have made preparation for the establishment of a Seminary for the education of their missionaries, at Islington near London. There are at least three other Missionary Seminaries in Europe —one at Gosport, (Eng) one at Basle, (Switzerland,) one at Berlin, (Prus.)

MISSION TO HAYTI.

On the 11th of October, the Rev. William G. Pennington, a coloured man, was appointed by the Managers of the United Foreign Missionary Society, as a Missionary to the American Emigrants in the Island of Hayti. Mr. Pennington was educated at the African School at Parsippany, N. J. under the patronage of the Synods of New-York and New-Jersey. He was licensed last year by the Presbytery of New-Jersey, and by the same Presbytery was ordained last month, with a special view to this mission.

On the evening of the 12th of October a public meeting was held in the African church at the corner of Canal and Elm-streets, a Church was regularly formed, comprising such emigrants as had been furnished with certificates of good standing in other churches, two elders were selected and ordained, and the requisite commission and letter of instructions were delivered to the missionary.

On the 13th, the Missionary, the Elders, and Members of the Church, and their fellow emigrants to the number of nearly two hundred, embarked in the ship Concordia, and sailed on the succeeding morning for their destined residence. [*Amer. Mis. Reg.*

Several families of blacks from Ohio have passed through Wheeling, Va. on their way to Hayti.

The Committe appointed by the citizens of New York to adopt measures for the erection of a statue of Washington, have ascertained and reported that an Equestrian Statue, in Bronze, can be completed for the sum of forty thousand dollars in a style worthy of the object. *Nat. Gaz.*

Francis W. Gilmer, esq. of Richmond, who sailed for England in May for the purpose of procuring professors for the University of Virginia, arrived at New York in the Packet *Crisis*, forty-two days from London. We understand that Mr. Gilmer has been very successful in obtaining professors; none of them, however, came out in the Crisis. They were to sail in the Trident from London, and the Liverpool Packet of the 16th October.

The University will probably be in operation in the Spring.—*Rich. Inq.*

Gen. La Fayette.—The Richmond Complier states that General La Fayette had visted Charlottesville and Monticello. A public dinner was given to him at the elegant Rotunda of the the University of Virginia. From 4 to 500 persons sat dowu to the table. Gen. La Fayette, Mr. Jefferson, and Mr. Madison sat together. The General would remain perhaps about a week at Monticello, whence he would proceed on his tour to Montpelier, Fredericksburg, and Washington City.

It appears from a publication in the Philadelphia papers, that the *Chesa-*

peake and *Delaware Canal* is making a very gratifying progress, and that the work is executed in the best manner.

The North Carolina Raleigh Register, of the 16th inst. contains election returns of 34 counties of that State, which altogether give a majority of 2658 to the Crawford ticket. The editor, a Crawford partisan observes—"From all that we can learn on the subject of the election, the majority will be small for either candidate, and no one can pronounce with certainty on which side it will be." *Nat. Gaz.*

On the 22d of September, a meeting of the Committee for commencing a Steam Navigation to India, took place in London. Several scientific gentlemen in the service of the East India Company, who had been appointed to investigate the plan, were present, and they reported favorably of the undertaking. It was finally determined to carry it into execution. The route is intended to be round the Cape of Good Hope, and not by the Red Sea, as was formerly intended.—*Nat. Gaz.*

Capital Trial.—At the late session of Supreme Court of Maine, holden at Castine, Seth Elliot was convicted for the murder of his son, under two years of age, by cutting his throat from ear to ear. The deed was committed on the Sabbath, while the family was at meeting. The jury were absent about an hour and a quarter, and returned a verdict of GUILTY. The awful sentence of the law was pronounced by Judge Preble. *Nat. Gaz.*

Medical Remains found at Pompeii.—M. Choulant has lately published, at Leipsic, in a pamphlet, entitled 'De Locis Pompeians ad Rem Medicani facientibus,' an account of the different objects relating to the medical art which have been discovered at Pompeii.

The eruption of Vesuvius, under which the ancient city was buried, and in which the elder Pliny fell a victim to his ardour for the advancement of science, occurred about the seventy ninth year of the Christian era. M. Choulant successively describes the Temple of Esculapius, the amulets, surgical instruments, pharmaceutical apparatus, &c. found in the midst of the ruins. Amongst the surgical instruments were found some nearly resembling those made use of at the present day, as for instance, elevators for the operation of trepanning, lancets, spatulæ, instruments for the operation of actual cautery, &c. There has not been found one single building which could be regarded as a school of surgery or anatomical museum.—*Ib.*

The numbers of the pupils at the four great classical schools in England are these: At Eton, about 550 boys; at the Charterhouse, 450; at Winchester, 270; and at Westminster, 280.—*Ib.*

RUSSIA.—According to a Census recently taken, St. Petersburgh has a population of 300,000 souls, besides 1000 English.

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DIED, at Dayton, on the 21st ult. Dr. FREDERICK RIDGELY, (Æt. 68) who long ranked among the first Medical practioners of Lexington.

Departed this life, on the evening of the 23d ult. aged nineteen years, at the residence of her father, Miss MARY HUMPHREYS, eldest daughter of Charles Humphreys, Esq. of this town.

Died at his own residence, after a lingering illness, which he endured with christian submission, and closed in the triumphs of Christian faith, on the 1st of October, DAVID LOGAN, in the 67th year of his age.

☞ An obituary notice of any one or all the above individuals, will be received and published at any time in the Luminary.

From the Boston Recorder.

GO WASH IN JORDAN.

Go, wash in Jordan and be clean,
The man of God to Naaman said,
When he, a leprous Syrian, came
To supplicate the Prophet's aid.

Go, wash in Jordan and be clean—
The Syrian heard and quick replied,
Have Israel's waters greater pow'r,
Than Pharpar and Abana's tide.

He said, and proudly turn'd away,
Scorning the Prophet and his word;
But soon, repenting, went and wash'd
In Jordan's stream, and was restor'd.

Thus, trembling sinner, turn and wash
Thy leprous soul in Jesus' blood—
Turn thou, for, know, the only way
To Heav'n, is through that crimson flood.

From Cunninghams's Morning Thoughts.

THY KINGDOM COME.

WHEN my sad heart surveys the pain
Which weary pilgrims here sustain,
As o'er the waste of life they roam;
Oppressed without, betrayed within,
Victims of violence and sin,
Shall I not cry, 'Thy kingdom come?'

And when I know whose strong control
Can calm and cheer each troubled soul,
And lead these weary wanderers home;
Can lodge them in a Father's breast,
And soothe this weary world to rest,
Shall I not cry, 'Thy kingdom come?'

O rise, the Kingdom of the Lord!
Come to thy realms, immortal Word!
Melt and subdue these hearts of stone,
Erect the throne which cannot move;
Stretch forth the sceptre of thy love,
And make the rebel heart thine own.

From the same.

"Matt. Chap. xv. ver. 13. 'Every plant which my heavenly Father hath not planted, shall be rooted up.'

"Swift the tempest strips the wood,
Swift the sun dries up the flood;
Trophied domes and aisles decay,
Tribes and empires melt away,
Like the wreath of mountain snow,
When Summer breeze begins to blow.

"Error, like the flimsy sail
Rent by every passing gale,
Floats her moment on the stream,
Glitters in the morning beam,
Dares the breath of heaven to brave,
And founders in the foaming wave.

"Even the little garden flower,
Once the joy of all the bower,
Fondly watched from day to day,
From its stem is swept away;
Yester morn, what bower so bright?
But ah! how desolate to night!

"Nought endures but Thou, O Lord,
Thou, the Everlasting Word;
Thou, the first, the midst, the end:
Thou, the deathless, changeless Friend;
Grant us, Lord, beyond the skies,
Flowers whose fragrance never dies."

From the same.

"Matt. Chap. iii. ver. 16.—'And lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.'

"Celestial Visitant, herald of peace,
Who com'st when the waters of trouble decrease,
O say to my heart that the tempest of wrath
No longer o'erhangs and endangers my path.
Oh! come with the olive-branch, Spirit of love;
With the train of sweet graces descend from above;
Bring with thee the purity, concord, repose,
Thy peaceful and permanent presence bestows.
Let thy heart-soothing melody charm me again,
In the days of 'clear shining' that follow the rain;
In tenderness visit this sorrowing breast,
And make it for ever the seat of thy rest."

THE WESTERN LUMINARY.

To Subscribers.—Those who have not yet paid, are informed, that *Three Dollars* will be received in full for the year, if paid previous to the expiration of the first six months, but if payment is delayed until the expiration of that period, *Three Dollars and Fifty Cents* will be required. Subscribers living out of this state, are informed, that *One Dollar and Fifty Cents*, in specie, will discharge their subscriptions, if paid within the first six months.